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ABSTRACT

A SURVEY AND ANALYSIS OF MARITAL AND RELIGIOUS
PERSPECTIVES AMONG FIRST-GENERATION CHINESE
SEVENTH-DAY ADVENTISTS IN
NORTH AMERICA

by

John Kam-Hong Lee

Adviser: Peter Swanson

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: A SURVEY AND ANALYSIS OF MARITAL AND RELIGIOUS
PERSPECTIVES AMONG FIRST-GENERATION CHINESE
SEVENTH-DAY ADVENTISTS IN NORTH AMERICA

Name of the researcher: John Kam-Hong Lee

Name and degree of faculty adviser: Peter Swanson, Ph.D.

Date completed: August 2005

Problem

Most Chinese immigrants have experienced a great cultural shock in North America, and have been influenced by Western materialism and secularism. Their marriages and families are also affected by the environment and the secular society. Since Chinese Adventists in North America are exposed to secular influences, the traditional perception of marriage is undermined.

Method

Surveys were mailed to approximately a thousand individuals in

Chinese Seventh-day Adventist Churches and Companies in North America.

Additional surveys were hand-delivered to Church members. There was no attempt made to select a sample from the population in a random fashion.

Consequently, the findings should not be used to draw generalized conclusions.

The returned surveys were examined, and frequencies and percentages of responses to items were reported.

Conclusion

Surveys were returned by 108 respondents, most of whom were 50 years of age or older. From the responses to a fairly broad range of items, it seems clear that first-generation Chinese Adventists have retained much of their cultural heritage. The extent to which secularism has impacted their religious values is difficult to assess with any degree of accuracy, however their responses suggest some discrepancies among Adventist teachings and respondents' views on pre-marital sex, divorce, remarriage, and abortion.

While the divorce rate among respondents appears to be very low when compared to the general population, there are indications that changes in the traditional roles of husbands and wives, and wide variety of areas of marital conflict may be contributing factors to the reported decline of marital satisfaction among about a quarter of the respondents.

There was a high percentage of agreement on an array of items that suggests that most respondents were happy in their marriages.

Andrews University
Seventh-day Adventist Theological Seminary

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PERSPECTIVES AMONG FIRST-GENERATION CHINESE
SEVENTH-DAY ADVENTISTS IN
NORTH AMERICA

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
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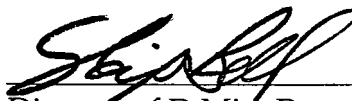
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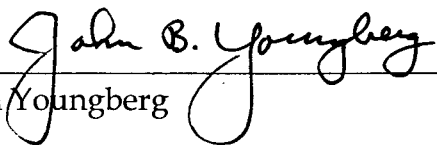
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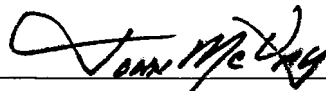
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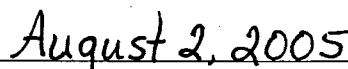
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TABLE OF CONTENTS

ACKNOWLEDGMENTS	v
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Chapter

I. INTRODUCTION	1
Purpose of the Project	2
Goals of the Project	3
Justification of the Project	3
Description of the Project	4
Definition of Terms	4
II. CHINESE IMMIGRANTS' BACKGROUND	6
A Brief History of Chinese Immigration	6
Chinese in America Today	9
Chinese Culture and Its Philosophy	10
Ancient Chinese Culture	13
The Role of Men and Women	13
The Chinese Family System	16
A Face-saving Culture	16
Marital and Religious Values	17
Chinese Unity and Harmony in the Church	19
Chinese Culture in America Today	20
The Influence of Postmodernism	21
Summary	23
III. DISCUSSION AND FINDINGS	24
Personal Background Information	25
Marriage and Divorce	28
Religious Experience	35
Sex and Abortion	37

The Family Relationship	40
Home Atmosphere	41
Sabbath Keeping	43
Summary	44
IV. SUMMARY AND CONCLUSIONS	47
Summary	47
Conclusions	47
Recommendations	48
Appendix	
A. SURVEY OF CHINESE ADVENTIST MARRIAGES IN NORTH AMERICA	50
B. THE RESULTS OF THE SURVEY	58
BIBLIOGRAPHY	69
VITA	72

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CHAPTER 1

INTRODUCTION

The number of Chinese immigrants to North America has been increasing rapidly over the past ten years. According to the United States Census Bureau there were 2.42 million Chinese living in North America, that is 0.86 percent of the population,¹ most of them are immigrants from China, Taiwan, Hong Kong, and Southeast Asia. Most of the Chinese immigrants have experienced unexpected agony, frustration, confusion, resentment, and other unexpected events that are a result of the different language, culture, and customs in America. They have faced a great culture shock, as well as the influence of Western materialism and secularism. As a result, the status of Chinese traditional marriages and families has been changing rapidly.²

According to the Seventh-day Adventist Office of Archives and Statistics

¹Terrance J. Reeves and Claudette E. Bennett, "We the People: Asians in the United States," *Census 2000 Special Reports*, December 2004, www.census.gov/prod/2004pubs/censr-17.pdf

²Hay-Him Chan, "Developments among Chinese in America in 1994," *Chinese around the World*, June/July 1995, 17.

there were 460,861 members in North America in 2000.¹ There are approximately 1,680 Chinese Adventist members in nine Chinese churches and four companies in North America.² That is 0.36 percent of the membership in the North American Division.

Andreas Erben indicates that the estimated 6 percent divorce rate for Asian congregations included Chinese Adventist families.³ According to my study and observation, Chinese Adventist marriages in North America are not strongly influenced by secularism and materialism.

Purpose of the Project

The intention of this dissertation is to discover marital and religious perspectives among first-generation Chinese Seventh-day Adventist Couples in North America. Like their secular compatriots these individuals experience the pressure to conform to the values and practices of the materialistic society around them. And like them, they must decide about issues of principle and

¹General Conference of Seventh-day Adventists, "General Statistics by Divisions for 2000," compiled by the Office of Archives and Statistics (12501 Old Columbia Pike, Silver Spring, Maryland 20904), 20.

²Samuel Yong, "The Church Growth among Chinese Churches," *North America Chinese Churches Newsletter*, May 1999, 1.

³Andreas Erben, "Predictors of Divorce Adjustment Among Members of Three Conservative Protestant Denominations" (Ph.D. dissertation, Andrews University, 1997), 4.

compromise.

Goals of the Project

I am aware of the growing secular environment and the challenge it poses for evangelistic endeavors. Adventist Chinese churches and missions have been impacted by secularization.

The goals of this investigation are to describe the historical and cultural context within which Chinese immigrants make a new life for themselves in the United States, and to survey first-generation Chinese Adventists about how their marital status and religious perspectives have been influenced by their social context. This project will help Chinese Adventist families to understand their marital and religious status.

Justification of the Project

Research through surveys and interviews needs to be done to find out what the problems are and the status of marriages and divorces among Chinese Seventh-day Adventist families in North America. There is a need to analyze past research to find out what the major problems are in marriages, and to find Biblical solutions that will strengthen and aid Chinese Adventists to have happy and healthy marriages.

Description of the Project

There are four chapters in this dissertation. Chapter 1 is the introduction of the project. Chapter 2 deals with an understanding of Chinese history, culture, tradition, and philosophy. Chapter 3 is a discussion of the questionnaires and responses. Chapter 4 will draw the summary, conclusions and recommendations.

Definition of Terms

The following terms are defined as used in this study:

Baby boomer: Those people born between 1946 and 1964, representing over 76 million Americans.

Chinese immigrants: Those who come from Mainland China, Hong Kong, Taiwan, and Southeast Asia to North America to fulfill their American dream to search for freedom, democracy, treasure, and to enjoy a rich, wealthy, and peaceful new and ideal life.

Culture shock: The confusion and anxiety faced by Chinese immigrants as they are exposed to Western culture, with language, habits, laws, and behaviors that are different from those in the East.

Filial piety: The Chinese traditional cultural expectation that children honor and respect their parents, obeying and serving them particularly when they are in their old age. One of the most important ways to honor parents is to

marry and add many children to the family, thus making the family prosperous.

Grace: God's unmerited favor extended to sinners, in His willingness to forgive, accept, and restore. Beyond that, grace is the divine power for salvation, which can be accepted or rejected.

Postmodernism: A description of a contemporary intellectual and cultural climate as a stage beyond the "modernism" introduced by the Enlightenment. It is marked by a rejection of "Objective truth," the powers of reason, and the claim of universality.

Secular people: In common usages, those who are worldly, earthly, and temporal and thus not religious or spiritual people. Also used to describe those who are not bound by monastic rules, vows, or church authority.

Strange land: The United States and Canada. To the new immigrants, it is totally new and strange.

CHAPTER 2

CHINESE IMMIGRANTS' BACKGROUND

Immigrants and ethnic Chinese, the once unwelcome people in the United States, have become a “model minority” to the American public and their “successful assimilation” has been praised.¹ There are about 2.42 million Chinese immigrants in North America. It is a minority ethnic group, making up approximately 0.86 percent of the population of North America.

A Brief History of Chinese Immigration

During the nineteenth century, wars and famines ravaged China constantly, which caused a wave of Chinese people to migrate to North America. There were the Opium War, the Rebellion, and civil wars in China, including the Taiping Rebellion, as a result 20 million died.² Still reeling from the impact of the Opium War in 1842, Guangdong's economy suffered another devastation as

¹Fenggang Yang, *Chinese Christians in America: Conversion, Assimilation, and Adhesive Identities* (University Park, PA: Pennsylvania State University Press, 1999), 177.

²Ibid., 20-21.

a wild wind swept across the country.¹ Under all these calamities, the Chinese people suffered. Wanting to escape the ravages of war as well as exploitation, injustice, and discrimination, they looked to America as a country bright with the prospect of peace, freedom, and possibly riches. Following the Taiping Rebellion, more than 300,000 Chinese emigrated to the United States in the hope of improving their quality of life.

The Chinese knew little about North America until the mid-nineteenth century. In 1841, a book by Chinese scholar Wei Yuan proclaimed California as a wonderland with plenty of food, timber, honey, and gold. The first Chinese entered California in 1848, and in 1852, more than 20,000 Chinese joined them.² The census of 1860 recorded 34,933 Chinese in the United States. Like many other immigrants the Chinese in the California mining frontier had remarkable access to economic prosperity, upward mobility, and a few lucky ones even made great fortunes. Liping Zhu says, "In the end, the Chinese tasted more success than failure in their search for better lives."³

However, Chinese immigration to America was not always easy. Discriminatory legislation soon forced them out of the gold fields and into low-

¹Ibid.

²Benson Tong, *The Chinese Americans*, rev. ed. (Boulder, CO: University Press of Colorado, 2003), 2.

³Liping Zhu, *A Chinaman's Chance* (Niwot, CO: University Press of Colorado, 1997), 4.

paying, manual jobs. In 1882 the federal government asserted its authority to control immigration and passed the first immigration law, barring Chinese from entering the country. According to Fenggang Yang, "Anti-Chinese violence and discrimination laws in the Western coastal states, and the Chinese Exclusion Act passed in 1882 by the U.S. Congress drove many Chinese back to China or to other counties."¹ From 1943 onward only 150 Chinese were allowed to enter United States legally each year. The exclusion process actually continued until the immigration laws were completely rewritten in the mid-1960s.² Anti-Chinese laws, which for sixty-one years had denied Chinese Americans fundamental civil rights and legal protection, were now revoked one by one.

After the restrictive Chinese immigrant laws were revoked, the favorable attitude in America toward China and Chinese Americans continued. The leaders of China sent thousands of students overseas to learn Western science and technology, and most of them came to America. Some of them adjusted their immigrant status upon finding employment. Following the Tiananmen Square incident on June 4, 1989, when the student-led democracy movement in Beijing was violently suppressed by the Chinese Communist government, thousands of students escaped to the States. By the help of, and in sympathy

¹Yang, 36.

²Ibid., 59.

with the students, "the U.S. Congress passed the Chinese Student Protection Act in 1992. Under this act 52,425 Chinese nationals in the United States achieved permanent residence (INS 1996)."¹ Judy Yung says, "Chinese Americans were finally able to become naturalized citizens, intermarry with whites in California, own land, and in reality find work and housing outside Chinatown boundaries."²

Chinese in America Today

According to the U.S. Census Bureau, in 2000 there were 988,000 immigrants from China; 203,000 from Hong Kong, and 326,000 from Taiwan, making a total of 1.8 million Chinese immigrants in the States. According to Chinese newspaper reports, there are 620,000 Chinese in Toronto, Vancouver, Montral, Canada. That brings the total Chinese immigrants in North America to approximately 2.42 million.

In many respects, the motivation for the Chinese to come to the United States today is similar to that of the immigrants before. Many come to the States to fulfill their American dreams to search for treasure and enjoy a wealthy, free and peaceful new life.

¹Ibid., 40.

²Judy Yung, *Chinese Women of America: A Pictorial History* (Seattle: University of Washington Press, 1986), 80.

The Chinese have brought with them their language, culture, social institutions, and customs. Over time they made lasting contributions to their adopted country and tried to become an integral part of the United States population. Today most Chinese assemble in the Chinatown districts of the cities of Los Angeles, New York, Hawaii, New Jersey, San Francisco, Oakland, Boston, and Washington, DC.

Chinese Culture and Its Philosophy

Knowing ancient Chinese culture and its philosophy will help us to understand Chinese thinking and its culture today. Most historians agree that Confucius and Lao-tzu, the founders of Confucianism and Taoism respectively, were two of the most influential figures in Chinese history. The concepts at the heart of these cultural systems constitute the foundations of Chinese culture. Mahayana Buddhism influenced Chinese life and thought in the second century A.D. These three systems were distinct and separate in origin, and in their contributions they made the Chinese a unique culture. Confucianism gave new codes for social life; Taoism provided a mystical and aesthetic interpretation of the world and nature; and Buddhism brought in meditation, enlightenment, and the belief of eternal existence after death.

Confucius (557-479 B.C.) has been acclaimed as the first major philosopher and educator in Chinese history. He contributed much towards the

remarkable stability of Chinese civilization for the succeeding twenty-five centuries. In his time, morality was low, and he set out to reform society. He taught the students that the source of human happiness is within one's conscience. He promoted filial piety (Hsiao), that children should respect their parents and take care of them when they are in their old age. The rationale was that if relations at home were rectified, other social relationships would also prosper. He believed the family circle was the training ground for a person's lifelong dedication to humanity. According to Confucius, *Gen* and *li*, which mean respect and courtesy, should be the basic behavior of human beings.

Fenggang Yang in his book, *Chinese Christians in America*, says, "The fundamental concern of Confucianism is the person and human relationships in this world. It sanctifies human institutions--families, schools, societies, and states. The Confucian humanist concern for personal well-being, family harmony, social solidarity, political stability, and universal peace has become a defining characteristic of the Chinese view of the good life (Tu 1991)."¹

Lao-tzu, the founder of Taoism, in his book, *Tao Te Ching*, explained that *Tao* is the way, truth, or principle of the universe. Taoism's basic text was written as a philosophy designed to find solutions to the conditions of the times. He emphasized that there should be no contradiction between human behavior

¹Yang, 44.

and thought. His ideal of life was to live simply, in harmony with others, with nature and with universal principles. He maintained that people should be satisfied with what they have instead of fighting to achieve what they do not have. John Koller, in his explanation of the Tao of Lau-tzu, says, "When the Tao of humanity and the Tao of the universe are one, human beings will realize their infinite nature. Then peace and harmony will reign."¹ Yang compares Confucianism and Taoism in this way: "Compared with the Confucian focus on human relations, Taoism is more articulate in cosmology, ontology, and personal spirituality. Confucianism emphasizes the importance of human action and this-worldly asceticism, whereas Taoism proclaims 'inaction' (*wuwei*) and 'spontaneity' (*ziran*)."²

Buddhism made its entry from India into China in the second century A.D. or earlier,³ and over the years became assimilated into Chinese culture. Buddhism in China played down its foreign elements and was readily assimilated. Its doctrines have "solved the mystery of life," and its concept of Nirvana--eternal existence in another world without suffering as an escape from the troubles and sufferings in this world--brought great hope to the Chinese.

¹John M. Koller, *Oriental Philosophies* (New York: Charles Scriber's Sons, 1985), 285.

²Yang, 46.

³Hans Kung and Julia Ching, *Christianity and Chinese Religions* (New York: Doubleday, 1989), 200.

Ancient Chinese Culture

The minority group of Chinese Americans is still not fully understood by the Western world. Melford S. Weiss Schenkman, in his book, *A Chinese Community in America*, says, "In spite of the fact that Chinese settlements in America have been exposed to assimilation pressure for over a century, Chinese community life today cannot be understood except as an expression of a heritage based firmly upon the tenets of Chinese cultural tradition."¹ Chinese-American society still reflects a heritage where ancestral structural patterns prevail. Melford continues, "The institutional principle of traditional society in Southeastern China . . . has played an important role in structuring Chinese life in overseas communities and [continues] to influence Chinese social organization in American cities today."²

The Role of Men and Women

In ancient times in China, women held no position in families. Chinese women could improve their status in life only through marriage and giving birth to many sons. Relatives would bless the bride by saying, "We wish you

¹Melford S. Weiss Schenkman, *A Chinese Community in America* (Valley City, MA: Cambridge Publishing Company, 1974), 252.

²Ibid., 15.

will give birth to a hundred sons and produce a thousand grandsons." Another unique Chinese method to control the women was the concept of "bound feet," which was considered a symbol of gentility. The practice began in the tenth century when a Chinese prince became enamored with the small three-inch "lily feet" of his concubine, who could thus not run away from him. Foot binding was outlawed only at the beginning of the twentieth century by Sun Zhongshan, the father of the reformation of the Republic of China.

During the agricultural era, the husband worked in the field while the wife would stay at home to take care of the household. Benson Tong says, "The typical Chinese family was a patriarchal economic unit and in that narrow sense was similar to the structure in China. The husband took on paid labor outside the home, and the wife kept busy at home with housework and child care."¹ Women worked alongside their husbands and were usually dependent upon their husband's position for community status and economic well-being.

Women had no choice in the selection of their husbands. Betrothed at a young age through a matchmaker, most were not allowed to meet their fiances until the wedding night. Their ability to produce male heirs and serve their in-laws determined their value as wives. Should the arranged marriage prove

¹Tong, 33.

unhappy, women had no right to divorce under traditional laws.¹

Chinese wives were often called “Nei-ren,” which means “woman in home,” a fitting expression of the social norm to keep women shackled at home. Confucian doctrine created what was known as the three laws of obedience and four virtues. The three laws of obedience were: (1) Obedience to the father when she is unmarried; (2) Obedience to the husband when married; (3) And obedience to the son when widowed. Thus, traditionally, Chinese women were placed under control by male authority from the cradle to the grave. The four virtues were: (1) Women’s ethics: a woman must know her place and act in every way in compliance with the old ethical code to stay at home, not leaving her home for more than “three steps”; (2) Women’s speech: a woman must not talk too much, taking care not to bore people; (3) Women’s appearance: a woman must pay attention to adorning herself with a view to pleasing the opposite sex; and (4) Women’s chores: a woman must willingly do all the chores in the home.² Confucius’s sayings even include that, “A girl’s lack of talent is considered a virtue.”

In contrast, men, especially the rich, were freely permitted to make love with prostitutes, divorce, remarry, and keep as many concubines and mistresses

¹Schenkman, 15.

²Shih-shan Henry Tsai, *The Chinese Experience in America* (Bloomington: Indiana University Press, 1986), 157. Also see Yung, 10.

as they could afford, whereas women were severely punished for adulterous behavior and, "once widowed, were expected not to remarry."¹ Women could also not even hope to own real property or hold political office. Only sons carried on the family lineage and maintained ancestral tombs, while women played no important role in religious worship.²

The Chinese Family System

The major characteristic of the Chinese family system is subordination of the individual to the group: the young to the aged, the living to the ancestors, the wife to the husband, the daughter-in-law to the mother-in-law. The "emphasis on progeny, not romantic love," gives to the individual the psychological and economic security that comes through membership in a tightly knit group.³ Furthermore, the choice of their children's marital mates reinforced the legitimacy of parental control over sons and daughters-in-law. While family conflicts did occur, they were often resolved in terms of the culturally prescribed alternative.

A Face-saving Culture

The Chinese place great importance on the preservation of family honor

¹Yung, 11.

²Ibid.

³Ibid., 15.

through an untainted family name. This value is inherent in the value of 'face-saving', which contrasts significantly with the more individualistic culture of the Western world. Melford Schenkman says, "In their organization system . . . decision making procedures [rely heavily] upon the Chinese principles of face-saving and propriety. . . . In the religious sphere, Chinese beliefs remain cooperative and eclectic, and accommodate diverse philosophies, in particular Western Christianity."¹

Marital and Religious Values

Confucianism is not a religion, but a system of ethics. Confucius believed in *Tien* (God), saying, "Men do, God establishes." This nonreligious nature of Confucianism makes it possible for Chinese followers of Confucius to accept Christianity. Chinese Christians believe that without the Christian faith, Confucianism alone cannot protect the Chinese people from the rising tide of unhealthy developments in modern society. "This is true both to Chinese as a minority in America and to Chinese societies in Asia."² Since the 1980s, however, hundreds and thousands in the People's Republic of China have turned to Christianity. Since 1989, the year when student-led pro-democracy movements in Beijing and other cities of China were violently crushed by the government, "large numbers of mainland Chinese students and scholars

¹Schenkman, 252.

²Yang, 153.

studying in the United States began to flock into Christian churches."¹ They joined those from Hong Kong and Taiwan fleeing the Communist mainland, and converted after immigration to the United States. These Chinese from diverse social, cultural, and political backgrounds gathered together in America, accepted Christ's salvation, and became Christians.

The history of Chinese Christianity in America is almost as long as that of Chinese immigration. A number of the early Chinese immigrants converted to Christianity. Fenggang Yang reports that "the first Chinese church was established in San Francisco in 1853, with the support of the Presbyterian Board of Foreign Missions, by a medical missionary, William Speer, who had been in China."² Since then, Yang indicates that many Chinese churches have been established in the China towns and other Chinese territories of many States. By 1892, eleven denominations had established ten Chinese churches (including three in Canada), ten Chinese Christian associations, and 271 Chinese Sunday Schools and missions in thirty-one States.³ By 1952 there were sixty-six Chinese Protestant churches in the United States. Since the 1950s, the number of Chinese Protestant churches has rapidly increased, reaching nearly 700 by 1994.⁴ In 2001 there were 900 Chinese churches with 150,000 members in the United States, and

¹Ibid., vii.

²Ibid., 5.

³Ibid.

⁴Ibid., 6.

300 churches with 58,000 members in Canada.¹

Chinese Unity and Harmony in the Church

China is a huge country with a population of 1.3 billion, and millions more Chinese live outside Mainland China in Taiwan, Hong Kong, and various countries of Southeast Asia such as Malaysia, Singapore, Thailand, Viet-Nam and Indonesia. With China's longstanding history of five thousand years, a diverse array of dialects, religions, philosophies, and customs have been born and developed among the Chinese people, making it difficult for the Chinese to be truly united and harmonious. Sun Zhongshan, the father of the Republic of China, criticized the Chinese as being like "a plate of loose sand," a favorite sarcasm among the Chinese. But Chinese Christians in the United States are united in Christ and His church. In the church they have a sense of belonging, with love, grace, and salvation; they have hope, peace, and happiness. One renowned Chinese Christian leader made a remark, saying, "Chinese people are always divided, no matter whether they are in China or in the United States. But the Chinese Church has united all kinds of Chinese people. No other kind of Chinese organizations in the United States have achieved such a unity."² It is true that, compared with other types of ethnic Chinese organizations and

¹This information was provided by the Chinese Coordination Centre of World Evangelism (CCCOWE), 19 3rd Floor, Wongkok Way, Kowloon, Hong Kong.

²Yang, 172-73.

associations, the church is one of the most open towards newcomers. While most other ethnic Chinese organizations set boundaries based on ascribed or fixed identities, the Christian identity is achievable by all willing individuals.

Chinese Culture in America Today

Over time, Chinese immigrants in North America were influenced by Western culture. According to Melford, "This is particularly true for the traditional sub-community. While modernist and activist social life has been heavily influenced by America, major events nevertheless focus upon Chinese celebrations and although these activities appeal to the non-Chinese as well, their primary function is a reaffirmation of a Chinese or an Asian identity."¹ The family, however, remained the basic unit for the allocation of power and responsibility. Decisions were made primarily with reference to family interests, the overriding focus for individual loyalties. Although friendship groups of various kinds tempered family relationships when the interest of one's friends clearly contradicted those of one's family, family interactions ideally always took precedence.²

As an American minority, the Chinese are a segment of a complex society. Few in number, they are self-consciously aware of collective discrimination. Most importantly for this investigation, however, is the consideration of the

¹Ibid.

²Ibid., 16.

Chinese as an ethnic group, a people more or less bound together by ties of cultural homogeneity with a 'consciousness of kind.'¹ Tradition and structure maintain their unique style: The Chinese immigrants' experience in America for over a hundred years is a synergetic and sometimes internally inconsistent blend of traditional prerogatives and American innovation. And yet their culture and living style have remained unique. Henry Tsai described Chinese immigrants, saying, "In one way they were a unique minority people, having common ancestry and embracing the same ideal."²

The Influence of Postmodernism

Most anthropologists agree that all cultures change in one way or another. Most of them, though, change slowly over an extended period of time. Luzbetak explains the phenomenon this way: "Cultures are constantly changing because the individuals of a society, the 'architects of culture,' are constantly modifying their cultural plans, 'improving' and adjusting their ways to the whims and demands of their physical, social, and ideational environment."³

Today Chinese Americans in North America are changing as a result of the influence of postmodernism and Western secular society. Nonetheless,

¹Ibid., 9.

²Tsai, 188.

³Gan-Theow Ng, "Religion, Culture, and Modernity: The Process of Secularization in East Asia and Its Theological and Missiological Implications" (Ph.D. dissertation, Andrews University, 1990), 52.

Chinese American society still reflects a heritage where ancestral structural patterns prevail. Mainland China continues to influence the Chinese community in America today.¹

In the 1970s, more than half of the Chinese women in America worked outside their homes.² "Living in overcrowded ghettos and struggling for survival, most of these women worked as sewing machine operators for garment industries."³ Today, Chinese women in America enjoy much freedom in social, economical, political circles, including areas such as their work, speech, marriage, and divorce. In their roles as joint heads of households and co-providers, Benson Tong says, "they also participated in domestic decision making. Compared with their status in China, Chinese women enjoy a slightly more elevated position in America."⁴

In America, as Chinese women are freed from male authority, they are free to work and enjoy its result. They establish a small family, and assume the role of female head of the family. Additionally, Benson Tong says:

Given the shortage of co-ethnic women, Chinese men prized their wives as marital and sexual partners. . . . Since the turn of the twentieth century . . . rigid ideas were challenged, as well-to-do girls flocked to modern school and young widows were permitted to marry for a second time. . . . They were shocked that divorce and remarrying were not besetting sins.

¹Schenkman, 15.

²Tsai, 157.

³Ibid., 159.

⁴Tong, 33.

In the 1970s, many educated, middle-class Chinese American women, undoubtedly inspired by the feminist movement of the larger society, even tried to reverse the roles in which Chinese traditions had cast them. They became more aggressive, assertive, and self-confident, and dared to challenge masculine authority.¹

Recently, many student-immigrants, who came mostly from middle-and upper-class Chinese society, have desired to accept Christianity in their newfound independence of belief. As Henry Tsai says, "More and more new generation Chinese Americans became Christians."²

Summary

In this chapter, I have briefly described the history of Chinese immigrants to the United States, as well as features of their culture, philosophy, and the marriage status of Chinese in North America today. Today Chinese Americans are changing as a result of the influence of postmodernism and Western secular society. Nonetheless, their society still reflects a heritage where ancestral structural patterns prevail. Chinese women achieve much more freedom from male authority today, they are free to work and enjoy its results. They establish a small family, and assume the role of female head of the family. Many Chinese Americans have accepted Christianity as their belief.

¹Ibid., 158.

²Tsai, 144.

CHAPTER 3

DISCUSSION AND FINDINGS

I used two methods to collect Chinese Adventist marriage data. First, I mailed out approximately 1,000 survey forms to nine Chinese churches and four Chinese companies in North America, in the years between 2000 and 2003. Second, I took the survey on visits to families in their homes and their offices, whenever I happened to be in their territories. Of the surveys that were distributed 108 were returned (10.8 percent), and all the responses are included in this report.

Even though the Chinese who live in a free country have the right to express their opinions freely, there are many reasons that inhibit them from responding completely to the questionnaires, in part because of their “shame and save face” culture. For many of them it could be their busy daily lives, or a lack of time or interest. Some may have personal secrets that they do not wish to share, and others may have some kind of psychological barrier. Therefore, this dissertation is based on limited data. Below are the results of the survey.

The first Chinese Adventist Church was established in 1950 by Pastor

David Leong.¹ From my survey in 2003, there were nine Chinese churches in North America in the large cities where Chinese immigrants assemble. There were seven Chinese churches in the United States, located in Los Angeles, Loma Linda, San Francisco, Oakland, Los Altos, New York, and Washington, DC, and two in Canada, located in Toronto and Vancouver. The four companies were in Boston, Arcadia, Fremont, and Berrien Springs. Two small groups can be found in San Diego, and New York's Chinatown, which altogether made up the 1,680 members of Chinese churches in North America.

Personal Background Information

1. Of the 108 respondents, 51 were male (47.2 percent), and 57 were female (52.8 percent). It was not clear how many individuals and their spouses both completed the survey because respondents were asked to not place their names on the surveys.

2. Eleven (10.2 percent) of the respondents were 35 years or younger, 38 (35.2 percent) were in the range 36-50 years, 28 (25.9 percent) were 51-65 years, and 31 (28.7 percent) were older than 65 years. With more than half of the respondents older than 50 years, it is apparent that the findings reflect the views of older church members more clearly than those of younger church members.

¹John Lee, ed., "Established the First Chinese Church in North America," North America Chinese Churches First Camp Meeting, 2001, n.p., 49.

Attempts were not made to establish whether the views of the younger respondents differed significantly from those of the older members.

3. Years of membership in the Seventh-day Adventist church ranged from a year or less to about 80 years. There were 4 respondents in the 0-1 year group (3.7 percent), 19 in the 1-10 years group (17.6 percent), 18 in the 11-20 years group (16.7 percent), 21 in the 21-30 years group (19.4 percent), 15 in the 31-40 years group (13.9 percent), 12 in the 41-50 years group (11.1 percent), 11 in the 51-60 years group (10.2 percent), 5 in the 61-70 years group (4.6 percent), and 3 in the 71-80 years group (2.8 percent). With an average of 30.7 years of church membership in predominantly well-established congregations, it is likely that their responses reflect conservative religious traditions.

4. The highest levels of formal education achieved by the respondents were as follows: 3 elementary (2.8 percent), 26 high school (24.1 percent), 53 baccalaureate (49.1 percent), 14 professional (13 percent), 7 masters (6.5 percent), and 5 doctorate (4.6 percent). Seventy-nine (73.1) percent) of the respondents held post-secondary degrees. It is not clear how many completed their education in North America.

5. Economic status: there were 13 respondents (12 percent) with an annual income below \$10,000; 11 (10.2 percent) between \$10,000 and \$15,000; 23 (21.3 percent) between \$15,000 and \$25,000; 17 (15.7 percent) between \$25,000 and \$35,000; 11 (10.2 percent) between \$35,000 and \$48,000; 7 (6.5 percent)

between \$48,000 and \$65,000; and 26 (24.1 percent) above \$65,000. When compared to the middle class in North America, Chinese Adventists are within the middle class range, with about 42 percent earning more than the average wage.

6. The marital status of the respondents was as follow: 86 married for the first time (79.6 percent), 6 married for the second time (5.6 percent), 8 divorced (7.4 percent), 3 separated (2.8 percent), 1 married for the third time, 4 spouse passed away (3.7 percent). This shows that the divorce rate is very low among respondents as compared with the Western world. One married for a third time; this is very rare in the Chinese community.

7. Length of marriage ranged from a year to sixty-four years. There were 33 respondents in the 1-19 years group (30.6 percent), 12 in the 20-25 years group (11.1 percent), 23 in the 26-35 years group (21.3 percent), 20 in the 36-50 years group (18.5 percent), 20 in the 50-64 years group (18.5 percent). This shows that 20 respondents belong to the golden, or diamond marriage group.

8. Different religions of the married spouse. Eighty-five respondents belong to the Seventh-day Adventist Church (78.7 percent), 3 are Catholics (2.8 percent), 7 are Protestant Christians (6.5 percent), 5 are Buddhists (4.6 percent), 6 are Adherents of the Chinese Traditional Religion (5.6 percent), 2 are Atheists (1.9 percent). This shows that most of the married couples are Adventist.

9. Age at the time of first marriage ranged from 16 to 50 years old. Five

belong to 16-20 years group (4.6 percent), 41 belong to 21-25 years group (38 percent), 39 belong to the 26-29 years group (36.1 percent), 19 belong to the 30-40 years group (17.6 percent), 4 belong to the 40-50 years group (3.7 percent). This shows that most of them married between the age of 21 and 29. Only a few were married at the age of 40 or above.

10. Frequency of church attendance: there were 97 respondents who attended church worship every week (89.8 percent), 10 attended church 2-3 times a month (9.3 percent), only 1 rarely attended church (0.9 percent). This shows that most of them are active members.

11. Hours spent watching TV/Video daily: There were only 5 respondents who did not have a TV/Video (4.6 percent), 42 watched TV/Video less than 1 hour (38.9 percent), 35 watched between 1-2 hours (32.4 percent), 19 watched between 2-3 hours (17.6 percent), 3 watched between 3-4 hours (2.8 percent), 2 watched between 4-5 hours (1.9 percent), 2 watched over 5 hours (1.9 percent). This shows that most respondents did not watch TV/Video excessively.

Marriage and Divorce

1. Intimacy and love are necessary ingredients of a durable marriage: 36 (33.3 percent) agreed, and 67 (62 percent) strongly agreed, which makes a total of 103 (95.3 percent) who agreed on this point. There were 4 (3.7 percent) with no

comment. Only 1 (0.9 percent) disagreed. It is good that most of the members understand the importance of love and intimacy.

2. One's spouse must know that he or she is the most important person to the other person. Mutual respect is necessary: 33 (30.6 percent) agreed, and 75 (69.4 percent) strongly agreed, which makes a total of 108 (100 percent) who agreed on this point. Respect is exceedingly important in marriage.

3. Without commitment the marriage cannot last: 35 (32.4 percent) agreed, and 70 (64.8 percent) strongly agreed, which makes a total of 105 (97.2 percent) who agreed on this point. There were 2 (1.9 percent) with no comment, only 1 (0.9 percent) person disagreed.

4. Since no one is perfect, there is always a need to forgive: there were 37 (34.3 percent) who agreed, 71 (65.7 percent) who strongly agreed, which makes a total of 108 (100 percent) who agreed on this point.

5. There were 38 (35.2 percent) who agreed that it is important to forgive the mistakes of one's spouse, and 62 (57.4 percent) who strongly agreed, which makes a total of 100 (92.6 percent) who agreed on this point. Only 8 (7.4 percent) responded that they did not know.

6. Ninety-five (88 percent) of the respondents reported that they were happy with their marital status. There were 5 (4.6 percent) who were moderately satisfied with their marriages, 7 (6.5 percent) were dissatisfied, and 1 (0.9 percent) was very dissatisfied. The data show that the marriage satisfaction

is generally high for most of these conservative Chinese Adventists.

7. Communication skills are important in marital satisfaction: 31 (28.7 percent) agreed, and 73 (67.6 percent) strongly agreed, which makes a total of 104 (96.3 percent). There were 4 (3.7 percent) with no comment. This shows that most agree that communication is important. However, it is not clear if they have good communication.

8. Marriages have their ups and downs, but God can use both the ups and downs for marital growth: 41 (38 percent) agreed, and 59 (54.6 percent) strongly agreed, which makes a total of 100 (92.6 percent) who agreed on this point. There were 8 (7.4 percent) with no comment or unknown. Married life is like the weather, not every day is sunny.

9. Forgiveness is no substitute for changed behavior, but it is always the first step toward changed behavior: 65 (60.2 percent) agreed, and 37 (34.3 percent) strongly agreed, which makes a total of 102 (94.5 percent) who agreed on this point. There were 2 (1.9 percent) with no comment, and only 4 (3.7 percent) disagreed on this point. Actually, forgiveness is exceedingly important in marriage, for there is no perfect man, so it is necessary for spouses to forgive one another.

10. To end an argument I give up quickly: there were 2 (1.9 percent) who strongly disagreed, 10 (9.3 percent) disagreed, 14 (13 percent) unknown, 57 (52.8 percent) agreed, and 25 (23.1 percent) strongly agreed. This shows that 82 (75.9

percent) agreed on this point.

11. Satisfaction with marital duties and privileges: From the survey data, 54 (50 percent) responded that they were satisfied with their marital duties and privileges, and 35 (32.4 percent) indicated that they were very satisfied.

Altogether, 89 (82.4 percent) were satisfied with their marital duties and privileges. There were 6 (5.6 percent) who were dissatisfied, and only 1 (0.9 percent) was strongly dissatisfied. Twelve (11.2 percent) responded

“unknown.” In general, this shows that they are satisfied with their marriages.

12. Financial income: There were 64 (59.3 percent) who said that they are satisfied with their income, and 30 (27.8 percent) who said they are very satisfied, which makes 94 (87.1 percent) who were satisfied with their family financial income. There were 10 (9.3 percent) with no comment or unknown; 3 (2.8 percent) were dissatisfied, and only 1 (0.9 percent) said very dissatisfied on this point. Therefore, only 3.8 percent reported that they were dissatisfied about family income.

13. Sometimes my spouse does not understand me: there were 2 (1.9 percent) who strongly disagreed, 18 (16.7 percent) who disagreed, 17 (15.7 percent) “unknown,” 54 (50 percent) agreed, and 17 (15.7 percent) strongly agreed on this point.

14. Concerning the resolution of disagreements and conflicts: there were 6 (5.6 percent) who strongly disagreed, 14 (13 percent) who disagreed, 19 (17.6

percent) “unknown,” 58 (53.7 percent) who agreed, and 11 (10.2 percent) who strongly agreed on this point.

15. Being happy about how financial decisions were made: there was 1 respondent (0.9 percent) who strongly disagreed, 13 (12 percent) who disagreed, 5 (4.6 percent) “unknown,” 67 (62 percent) who agreed, and 22 (20.4 percent) who strongly agreed on this point.

16. Happiness about how they spent time on holiday together: there was 1 respondent (0.9 percent) who strongly disagreed, 8 (7.4 percent) who disagreed, 9 (8.3 percent) “unknown,” 53 (49.1 percent) who agreed, and 37 (34.3 percent) who strongly agreed on this point.

17. Sexual life: There were 58 (53.7 percent) who indicated they were pleased about their sexual relationship and 25 (23.1 percent) who were very pleased, making a total of 83 (76.8 percent). However, 6 (5.6 percent) were dissatisfied, and 1 (0.9 percent) person was very dissatisfied. There were 18 (16.7 percent) who had no comment. Sexual life is the intimate relationship of husband and wife, and more than three quarters of the respondents reported that they had a good sexual relationship, so we can assume that they had a harmonious partnerships.

18. Handling conflict: There were 57 (52.8 percent) who said that they were satisfied, and 18 (16.7 percent) who said they were very satisfied, which makes a total of 75 (69.4 percent) who were satisfied in this area. However,

there were 19 (17.6 percent) with no comment or unknown; 8 (7.4 percent) who were dissatisfied, and 6 (5.6 percent) who were strongly dissatisfied, which makes a total of 14 (13 percent) who were dissatisfied on this point.

19. Relationship with parents: 54 (50 percent) said that they were satisfied and 41 (38 percent) very satisfied, for a total of 95 (88 percent) who had a good relationship with their parents. There were 10 (9.3 percent) with no comment, and 3 (2.8 percent) said that they were dissatisfied with their relationship with their parents. This suggests that Chinese in North America are still practicing the Chinese cultural value of *shaio*, that is respect and they likely take good care of their parents. Bad relationships with parents are rare.

20. Relationships with in-laws: 4 (3.7 percent) respondents indicated that they were dissatisfied, and 2 (1.9 percent) were very dissatisfied; 11 (10.2 percent) had no comment, 66 (61.1 percent) reported that they were satisfied with their relationship, and 25 (23.1 percent) were very satisfied, making a total of 91 (84.2 percent) who were satisfied with their relationship with their in-laws. The data show that the relationships of respondents with their in-laws was considered very good, possibly because most of the Chinese Adventists do not stay together with their in-laws.

21. The practice of religious beliefs: 1 (0.9 percent) person was very dissatisfied, 13 (12 percent) were dissatisfied, 11 (10.2 percent) had no comment, 63 (58.3 percent) were satisfied, and 20 (18.5 percent) were very satisfied,

making a total of 83 (76.8 percent) who were satisfied about how they practice their religious beliefs.

22. Happiness in marriage is declining: there were 18 (16.7 percent) who strongly disagreed and 50 (46.3 percent) who disagreed, making a total of 68 (63 percent) who believed their marriage was not declining. However, 12 (11.1 percent) indicated "unknown," 21 (19.4 percent) agreed, and 7 (6.5 percent) strongly agreed, making a total of 28 (25.9 percent) who indicated their marriages were decreasing in happiness. More than one quarter of the marriages were declining. This is a sign of danger for their marriages. We need to pay more attention to this situation.

23. Concerning work or occupation: there are 60 (55.6 percent) who said they were satisfied, and 24 (22.2 percent) said very satisfied, which makes 84 (77.8 percent) who were satisfied with their work or occupation. There were 10 (9.3 percent) who indicated "unknown," 9 (8.3 percent) who were dissatisfied, and 5 (4.6 percent) who were strongly dissatisfied on this point. This shows that their job satisfaction was generally in a very good condition.

24. It is very interesting to note that 76 (70.4 percent) said they would marry the same person if they had the opportunity to choose again. And 21 (19.4 percent) said they would marry a different person, while 11 (10.2 percent) said they would not marry at all.

Religious Experience

The scale for the following items was: no, seldom, sometimes, very often, and yes.

1. Daily prayer: 36 (33.3 percent) endorsed "very often," and 59 (54.6 percent) endorsed "yes." That makes 95 (87.9 percent) who pray daily because they find it satisfying to communicate with God. There were 9 (8.3 percent) who pray sometimes, and only 4 (3.7 percent) who seldom pray. These findings indicate that most respondents are active in their prayer life.

2. Keeping the Sabbath and attending church worship: 3 (2.8 percent) indicated "seldom," 5 (4.6 percent) indicated "sometimes," 34 (31.5 percent) "very often," and 66 (61.1 percent) said "yes." Making a total of 100 (92.6 percent) who were faithful in keeping Sabbath and attending church worship.

3. Belief in and obedience to the Bible: 13 (12 percent) indicated "very often," and 93 (86.1 percent) endorsed "yes," and 2 (1.9 percent) had no comment, this makes 106 (98.1 percent) who likely believe that the Bible is the Word of God, and that Christians should obey its teaching.

4. Bible study daily: 2 (1.9 percent) endorsed "no," 5 (4.6 percent) endorsed "seldom," 8 (7.4 percent) indicated "sometimes," 40 (37 percent) indicated "very often," and 53 (49.1 percent) said "yes." Making a total of 93 (86.1 percent) who have daily Bible study. This shows a very high percentage who study the Word of God regularly.

5. Commandment-keeping: 16 (14.8 percent) endorsed "Very often," and 86 (79.6 percent) endorsed "yes," making a total of 102 (94.4 percent) who indicated that it is necessary to keep the Ten Commandments of God, because it is the duty of a Christian. There were 5 (4.6 percent) who indicated "sometimes," and only 1 (0.9 percent) person endorsed "seldom." Keeping God's commandments is our duty, it is good to establish a holy triangle relationship with God, husband and wife.

6. Witnessing: 46 (42.6 percent) responded "very often" and 39 (36.1 percent) responded "yes," for a total of 85 (78.7 percent) who share the gospel with others. There were 19 (17.6 percent) who indicated "sometime," 3 (2.8 percent) endorsed "seldom," and 1 (0.9 percent) person said "no." This shows that they are very active in sharing the gospel with others.

7. Daily walk with Christ: 43 (39.8 percent) endorsed "very often," 52 (48.1 percent) indicated "yes," for a total of 95 (87.9 percent) who claim to walk with Christ daily and seek God's will because Christ is coming soon. There were 10 (9.3 percent) who indicated "sometimes," 2 (1.9 percent) endorsed "seldom," and only 1 (0.9 percent) person said "no." Since there are 95 (87.9 percent) who walk with Christ, they are likely strong Christians. Only 2 (1.9 percent) seldom do this. We need to help them to walk with Christ, and be ready for Christ's soon return.

8. Twenty-seven respondents (25 percent) endorsed "very often" to the

item "I do not go to immoral sites, because this will cause me to fall into temptation." Seventy-seven (71.3 percent) endorsed "yes" for a total of 104 (96.3 percent). There were 3 (2.8 percent) who endorsed "seldom," and 1 (0.9 percent) person endorsed "no." Due to the inadequacies of the scale, it is difficult to interpret these findings.

Sex and Abortion

1. Abortion is never an option for Christians: 31 (28.7 percent) agreed, and 26 (24.1 percent) strongly agreed, which makes a total of 57 (52.8 percent) on this point. There were 24 (22.2 percent) who indicated "unknown," 20 (18.5 percent) disagreed, and 7 (6.5 percent) strongly disagreed, which makes 27 (25 percent) who disagreed on this point. This area shows many different opinions. It is not clear from the data whether this variance reflects Chinese values or the influence of Western ideas on the thinking of the respondents.

2. Sexual intercourse between two unmarried persons is not wrong if they really love one another: 39 (36.1 percent) disagreed, and 54 (50 percent) strongly disagreed, which makes a total of 93 (86.1 percent) respondents who disagreed on this point. However, there were 6 (5.6 percent) who indicated "unknown," 4 (3.7 percent) who agreed, and 5 (4.6 percent) who strongly agreed, which makes 9 (8.3 percent) who agreed on this point. This shows that most respondents still have respect for the seventh commandment.

3. Concerning the position of the Adventist Church on divorce needs revision: 12 (11.1 percent) respondents strongly disagreed, 18 (16.7 percent) disagreed, 40 (37 percent) endorsed “unknown,” 27 (25 percent) agreed, and 11 (10.1 percent) strongly agreed. About 28 percent indicated that the Adventist position on divorce should remain unchanged, but about 35 percent indicated that they were in favor of change in this area. An additional 25 percent were uncertain. This reflects a disturbing shift away from traditional Adventist values, and from the practices within traditional Chinese culture.

4. Husbands and wives should be encouraged to plan their families through birth control: 40 (37 percent) agreed, and 47 (43.5 percent) strongly agreed, which makes a total of 87 (80.5 percent) who agreed on this point. There were 16 (14.8 percent) who indicated “unknown,” 3 (2.8 percent) disagreed, and 2 (1.9 percent) strongly disagreed, which makes 5 (4.7 percent) who disagreed. This shows that up to 87 (80.2 percent) agree with family planing.

5. The sexual act in marriage should be an expression of love and spiritual intimacy: 47 (43.5 percent) agreed, and 52 (48.1 percent) strongly agreed, which makes a total of 99 (91.6 percent) who agreed on this point. There were 6 (5.6 percent) who had no comment, and only 3 (2.8 percent) said they did not agree. This shows that the majority believe that the sexual act is reserved for married couples only to establish their married life and relationship.

6. Remarriage after a divorce should be allowed only for persons whose

former spouses have committed adultery or died: 30 (27.8 percent) disagreed and 54 (50 percent) strongly disagreed, which makes a total of 84 (77.8 percent) who disagreed. There were 13 (12 percent) who agreed, and 7 (6.5 percent) who strongly agreed, which makes a total 20 (18.5 percent) who agreed. Four (3.7 percent) had no comment. This shows that most of the respondents had views about remarriage that are more liberal than the teachings of the Adventist Church.

7. It is wrong for a married person to have a sexual relationship with someone other than his/her spouse: 26 (24.1 percent) agreed, and 78 (72.2 percent) strongly agreed, which makes a total of 104 (96.3 percent) who agreed on this point. There was 1 (0.9 percent) person who endorsed "unknown," 2 (1.9 percent) who disagreed, and 1 (0.9 percent) who strongly disagreed. This shows that most traditional Chinese Adventist couples believe in being faithful to each other.

8. However, concerning cases of rape, incest, and when the mother's life is in danger, there are 49 (45.4 percent) who agreed, and 38 (35.2 percent) who strongly agreed that abortion is wrong expect in the cases of rape, incest, and when the mother's life is in danger. This makes a total of 87 (80.6 percent) who agreed that abortion may be acceptable in such a situation. But there were still 12 (11.1 percent) who endorsed "unknown," 6 (5.6 percent) who disagreed, and 3 (2.8 percent) who strongly disagreed, which makes 9 (8.4 percent) who disagreed

on this point.

The Family Relationship

1. Decision-making in the family: 21 (19.4 percent) indicated that the chief decision maker was the husband, and only 3 (2.8 percent) reported that the wife was chief decision maker; 69 (63.9 percent) indicated both the husband and wife made the decisions, while 12 (11.1 percent) included the children. Only 3 (2.8 percent) endorsed "unknown." More than half of the respondents indicated that both husband and wife made decisions. If husbands and wives make decisions together, then they may share the responsibility of the outcomes. This finding suggests a major shift away from traditional Chinese culture where the husband was the unquestioned decision maker.

2. There were many things that cause couples conflicts: first was character and different interest 53 (49.1 percent); second was bad habits 30 (27.8 percent); third was lack of respect 25 (23.1 percent); follow by involved love affair/committed adultery 10 (9.3 percent); gambling 7 (6.5 percent); alcohol and smoking 6 (5.6 percent); other 6 (5.6 percent); sex problem 5 (4.6 percent); physical abuse 3 (2.8 percent). This shows that the Chinese Adventist family relationship is not always in harmony, sometimes they argue and quarrel, because husband and wife view things differently. The survey form has multiple option which allow the respondents to circle as many as applicable.

This is why the results sum to more than 100 percent.

3. Other areas of conflict in marriage and family: the first was different opinions that cause quarrels 61 (56.5 percent); second was nagging, continuous faultfinding and complaining 25 (23.1 percent); third was disciplining the children 21 (19.4 percent); spending money or income 17 (15.7 percent); in-laws relationship 15 (13.9 percent); recreation, hobbies, television 13 (12 percent); religion differences 12 (11.1 percent); refuse to support financially 9 (8.3 percent); work or employment of self or spouse 7 (6.5 percent); negligence in home and food 6 (5.6 percent); others 6 (5.6 percent); education 3 (2.8 percent). This shows that difference of opinion is the main cause of conflict, because the husband and wife view things differently. The financial was a minor conflict, which is different from the Western world where it was the main conflict. The survey form has multiple option which allow the respondents to circle as many as applicable. This is why the results sum to more than 100 percent.

4. There were no responses to item 4 that dealt with the major problem that caused the marriage to end up in divorce.

Home Atmosphere

1. Concerning the frequency of family worship: there were 15 (13.9 percent) who reported that they have regular daily family worship, 33 (30.6 percent) indicated "sometimes," 14 (13 percent) reported worship on Friday

evening with the small group, 34 (31.5 percent) endorsed “rarely,” 11 (10.2 percent) reported that they never have family worship, and 1 (0.9 percent) indicated “other.” This shows that this area needs improvement.

2. Remember the important memorial days of married life. In my survey, 16 (14.8 percent) of the respondents observed wedding anniversaries. Additionally, 32 (29.6 percent) celebrated birthdays, and 20 (18.5 percent) celebrated events with religious significance, such as Christmas, Easter, and Thanksgiving. Only 31 (28.7 percent) claimed that they had celebrated all three categories. And 9 (8.3 percent) said they seldom celebrate personal days. This shows that Chinese couples do not pay attention to these memorial days. If they improve in these areas, it may help their marriage relationship to become closer and better.

3. Vacation activities: many different activities were responded. Thirty-five respondents (32.4 percent) “read books, newspapers and magazines,” 32 (29.6 percent) “visited friends or relatives and joined in whatever they did,” 29 (26.9 percent) endorsed “go to travel,” 18 (16.7 percent) indicated “go abroad or else visit cultural and historical sites,” 16 (14.8 percent) reported “go to resorts, such as beach, lakes, etc., with accent on sports,” 12 (11.1 percent) endorsed “go camping with friends/members,” and 10 (9.3 percent) indicated that they seldom go to vacation. Three individuals (2.8 percent) endorsed “other” activity. As the respondents were encouraged to “circle as many as apply” the

responses total more than 100 percent.

Sabbath Keeping

1. Attend the small group meeting on Friday: 33 (30.6 percent) endorsed "no," 42 (38.9 percent) endorsed "sometimes," and 33 (30.56 percent) said "yes."

Small group meeting is very important for the spiritual life. This area needs improvement.

2. Sabbath School and Divine Worship attendance: 3 (2.8 percent) said "no," 6 (5.6 percent) said "sometimes," and 99 (91.7 percent) said "yes." This shows that most respondents are active Church members.

3. Usually miss the Sabbath school, only attend the Divine Worship: 67 (62 percent) said "no," 30 (27.8 percent) said "sometimes," only 11 (10.2 percent) said "yes."

4. Attend the church potluck fellowship after the divine service: 7 (6.5 percent) said "no," 22 (20.4 percent) said "sometimes," and 79 (73.1 percent) said "yes." It shows most of them join the fellowship potluck. It is good for members to communicate and establish their relationships.

5. Do visitation and share the gospel with others: 18 (16.7 percent) said "no," 62 (57.4 percent) said "sometimes," 28 (25.9 percent) said "yes." This shows that three quarters of the respondents were not involved in sharing the gospel. This is the challenge of pastors and leaders to help them to share the good news with others who are still in the darkness. This is possibly the reason

why Chinese Adventist Churches in North America are growing very slowly in membership and baptisms.

6. Nap for an hour or so: 30 (27.8 percent) endorsed "no," 54 (50 percent) endorsed "sometimes," and 24 (22.2 percent) said "yes."

7. Take a nature walk with the family at evening: 23 (21.3 percent) said "no," 59 (54.6 percent) said "sometimes," and 26 (24.1 percent) said "yes." The Sabbath day is not only time to spend with God, but also with family members to draw closer in relationship. This area needs encouragement and uplifting especially for married persons.

8. Bible study and reading the Sabbath School Quarterly or religious books: 7 (6.5 percent) said "no," 39 (36.1 percent) said "sometimes," and 62 (57.4 percent) said "yes." Study of the word of God is necessary to strengthen our faith. This shows that more than 101 (93.5 percent) members do Bible study and read the Sabbath School Quarterly or religious books.

9. Due to the work or business I seldom attend the worship and activity of the church: 89 (82.4 percent) said "no," 17 (15.7 percent) said "sometimes," and 2 (1.9 percent) said "yes." This shows that most of them are active and faithful members.

Summary

Among 108 respondents, there were 51 (47.2 percent) males; and 57 (52.8 percent) females. These first generation, conservative, Chinese Adventists are

baby-boomers with an average age of 50.5 years, and with membership in the church for an average age of 30.7 years. The second generation Chinese Adventists attend English Churches, so they were not included in my survey. The respondents of my survey live in China towns, and in the big cities where Chinese immigrants gather. They are highly educated members with a relatively high income level.

The majority are happily married, however, about a quarter of the respondents reported their marital satisfaction was declining. We should seek to remedy the situation as soon as possible.

There were 10 respondents (9.3 percent) who reported that they had been involved in love affairs or had committed adultery. And only 7.4 percent of respondents reported that they had divorced. If this finding is consistent with the divorce rate of first generation Chinese Adventists generally, then it is remarkable when compared with the divorce rate in the general population in North America.

The income level is similar to that of middle class professionals. The survey indicates that Chinese Adventists are very faithful to their spouses. They are very faithful and active in the Chinese Churches of North America. In some families the husband is the chief decision maker, however, more than 63 percent

report that husband and wife are co-decision makers. Today Chinese couples follow the trend of Western style marriage due in part to the influence of Western education, culture, religion, and fellowship.

CHAPTER 4

SUMMARY AND CONCLUSIONS

Summary

An introduction to Chinese immigrants' historic background, their culture, and philosophy was presented. Chinese migrants flooded to America to achieve their "American dream." Today, there are about 2.42 million Chinese living in North America, but for 160 years until the present, the Chinese were just a small alienated people who lived in remote China towns across America.

I have identified the characteristics of the Adventist Chinese group of baby boomers with an average age of fifty. They are highly educated and their average income is within the middle class. Eighty-eight percent of respondents reported that they were satisfied with their marriages. However, 25.9 percent stated that their happiness in marriage was decreasing. Therefore, we should not ignore the trend of the worldly influence of Western culture, society and fellowship.

Conclusions

The purpose of this survey and its analysis is to provide a perspective

on Chinese marriage.

It is a fact that the divorce rate is increasing in North America. And there are many reasons behind the increasing divorce rate, yet the results from this survey suggest that first-generation Chinese Adventist marriages appear to be in relatively good condition. However, there are more than a quarter of the marriages in which marriage satisfaction is declining. We need to pay more attention to this trend. It is necessary to establish a holy triangle with God, husband and wife to enhance the intimate relationship of husband and wife. Married couples should learn that few things are more beautiful in this world than a true marriage and a happy home environment. It is the privilege of every Christian, with the power of Christ and under His guidance, to establish such a Christian home.

Recommendations

It is necessary for pastors to teach couples that they need to seek God's help to establish happy and healthy marriages. Supportive family-life departmental leaders need to give attention to church families by making regular home visits; and by providing family-oriented activities. The pastor should also pay attention to the young people by giving pre-marital instruction and guidance to newly-wed couples. God has provided all the necessary resources for us to be authentic people, strong and stable in Him. In order to

keep the marriage strong, happy, and healthy, it is necessary to help Chinese Adventists to upgrade and improve their spiritual relationship with the Lord. Spiritual seminars or retreats from time to time are necessary to deepen and enhance their marriages.

Adventist Church members need to uphold the Biblical view of marriage as a sacred covenant, and to follow its marriage principles as the cornerstone for stability in the marital relationship.

As part of my future ministry, I will recommend and encourage Chinese pastors to conduct marriage and family seminars in Chinese Adventist churches or during retreat programs. The findings of this survey may be helpful to pastors as they seek to establish and enhance the marriages of the members in the church.

APPENDIX A

SURVEY OF CHINESE ADVENTIST MARRIAGES

IN NORTH AMERICA

Survey of Chinese Adventist Marriages in North America

Instructions:

1. Please answer all questions by circling the number next to the answer that you agree with most closely.
2. Feel free to write additional comments on the back page.
3. If any question does not apply to you, write N/A (Not Applicable).
4. Do not write your name on the questionnaire. All answers are anonymous and confidential.
5. Please complete the survey as soon as possible and return it within two weeks or three weeks. It is very important for my dissertation research that you return it promptly and it will help the Chinese Adventist Families improve their marriages in North America.
6. After you are done, simply fold and staple the survey and mail it to the address on the back page.
7. Thank you very much for your help. May God bless you and your family.

Further Communication:

Do you want a supply of other marriage materials? Yes No

If yes*, please write your telephone number: _____ or e-mail address: _____

I will call or e-mail you. My telephone number is (269)471-6756.

My E-mail is johnkhlee@hotmail.com

* 29 respondents voluntarily identified themselves and requested further information.

A. Please circle the number next to the correct answer:

1. Your gender: a. Male b. Female
2. Your age groups: a. 19 or under b. 20 - 35 c. 36 - 50 d. 51- 65 e. Over 65
3. How many years ago did you become a member of the Seventh-day Adventist Church?
4. What is the highest level of formal education you have reached? _____.
5. Your annual income: a. Below \$10,000 b. 10,000 - 15,000 c. 15,000 - 25,000
d. 25,000 - 35,000 e. 35,000 - 48,000 f. 48,000 - 65,000 g. 65,000 - 75,000 h. Over 75,000
6. What is your present marital status? a. Married for the first time b. Married for the second time
c. Divorced d. Separated e. Married for the third time f. Spouse passed away
7. How many years have you been married to your present spouse? a. 1-19 years b. 20-25 years
c. 26-35 years d. 36-50 years e. 50-64 years .
8. You married: a. A Seventh-day Adventist b. A Catholic c. A Christian (Protestant)
d. A Buddhist e. An adherent of Chinese Traditional Religion f. An Atheist g. Other.
9. How old were you when you first got married? a. 16 - 20 years b. 21- 25 years c. 26 - 29 years
d. 30 - 40 years e. 40 - 50 years f. Over 51 years.
10. How often do you go to church for worship? a. Every week b. 2-3 times a month
c. Once every month d. Seldom e. Rarely.
11. How many hours do you spend watching TV/Video everyday: a. No TV/Video b. Below 1 hour
c. 1-2 hours d. 2-3 hours e. 3-4 hours f. 4- 5 hours g. Over 5 hours.

A. Read each statement and then circle the appropriate point that most closely describes your feelings.

- a. Strongly Disagree b. Disagree c. Unknown d. Agree e. Strongly Agree

1. Intimacy and love are necessary ingredients of a durable marriage. a b c d e
2. One's spouse must know that he or she is the most important person to
the other person. We respect and honor each other. a b c d e
3. Without commitment the marriage cannot last. a b c d e
4. Since no one is perfect, there is always a need to forgive. a b c d e
5. If you forgive your spouse, your spouse is much more likely to forgive you. a b c d e
6. I am satisfied with my marriage now. a b c d e
7. Communication skills are important in marital satisfaction. a b c d e
8. Marriages have their ups and downs, but God can use both the ups and
downs for our marital growth. a b c d e
9. Forgiveness is no substitute for changed behavior, but it is always the
first step toward changed behavior. a b c d e
10. In order to end an argument, I usually give in quickly. a b c d e
11. I am happy about my marital duties and privileges. a b c d e
12. I am satisfied with my family financial income. a b c d e
13. Sometimes I feel my partner does not understand me. a b c d e
14. I am happy about how we resolve disagreements and conflicts. a b c d e
15. I am happy about the way we make financial decisions. a b c d e
16. I am happy with how we manage the time we spend on holiday together. a b c d e
17. I am pleased about how we relate sexually. a b c d e
18. I am satisfied with the way we handle our conflict. a b c d e
19. I am satisfied about my relationship with my parents. a b c d e
20. I am satisfied about my relationship with my in-laws. a b c d e

21. I feel good about how we each practice our religious beliefs. a b c d e
22. I felt happy early in my married life, but now my happiness is decreasing. a b c d e
23. I am satisfied with my work or occupation. a b c d e
24. If you had your life to live over, do you think you would:
- a. Marry the same person b. Marry a different person c. Not marry at all

C. This section contains statements about religious experience. Please respond according to how well each describes you. a. No b. Seldom c. Sometime d. Very often e. Yes

1. I pray daily because I find communication with God satisfying. a b c d e
2. I keep the Sabbath and attend church worship because one is supposed to go. a b c d e
3. It is very important for true Christians to believe that the Bible is the word of God and obey its teaching. a b c d e
4. I study the Bible daily because by doing so I learn to build my faith. a b c d e
5. I keep the ten commandments of God, for this is the duty of a Christian. a b c d e
6. I share the gospel with others. a b c d e
7. I walk with Christ daily and seek God's will because Christ is coming soon. a b c d e
8. I do not go to immoral sites, because this will cause me to fall into temptation. a b c d e

D. Please indicate the strength of your agreement or disagreement with each statement.

a. Strongly Disagree b. Disagree c. Unknown d. Agree e. Strongly Agree

1. Abortion is never an option for Christians. a b c d e
2. Sexual intercourse between two unmarried persons is not wrong if they really love one another. a b c d e
3. The present position of the Adventist Church on divorce needs revision. a b c d e

4. Husbands and wives should be encouraged to plan their families through birth control. a b c d e
5. The sexual act in marriage should be an expression of love and spiritual intimacy. a b c d e
6. Remarriage after a divorce should be allowed only for persons whose former spouses have committed adultery or died. a b c d e
7. It is wrong for a married person to have a sexual relationship with someone other than his/her spouse. a b c d e
8. Abortion is wrong except in cases of rape, incest, and when the mother's life is in danger. a b c d e

E. Subjective and emotional aspects of the spouse's relationship:

1. All other things being equal, who makes the decisions in your family? (Circle one only)
 - a. The husband b. The wife c. Both spouses d. Family council, including the children
2. Which of the following areas have produced conflicts in your relationship? (Circle as many as apply)
 - a. Gambling b. Money/income c. Love affair/Adultery d. Jealousy toward a third person
 - e. Alcohol and smoking f. Physical abuse g. Bad habit h. Sex i. Lack of respect
 - j. Character/interest different k. Other (please

specify)_____.

3. Other areas of conflict in marriage and family: (Circle as many as apply)
 - a. Religion b. Education c. In-laws d. Different opinion causes quarrels e. Mental cruelty
 - f. Food, care of the home g. Nagging, continuous faultfinding and complaining h. Recreation, hobbies, television, etc. i. Refusal to support financially j. Work or employment of self or spouse
 - k. Disciplining the children l. Other (please specify)_____.

4. What is the major problem that caused your marriage to end up in divorce? (Only for divorcee)

F. Home atmosphere--prevailing climate in your home:

1. How often do you have family worship?

a. Regular daily family worship b. Sometimes we have family worship c. Worship on Friday evening with the small group d. Rarely e. Never have family worship f.

Other_____.

2. Holiday, birthdays and anniversaries:

a. Observe wedding anniversaries b. Celebrate birthdays c. Celebrate those events with religious significance, such as Christmas, Easter, Thanksgiving, etc. d. All of the above e. Seldom f. Never celebrate any special occasion g.

Other_____.

3. What do you do on vacations? (Circle as many as apply)

a. Seldom go on vacation b. We go to resorts, such as beach, lakes, etc., with accent on sports. c. We go to travel d. Visit friends or relatives and join in whatever they do e. Go to camping with friends/members f. Go abroad or else visit cultural and historical sites g. Read books, newspapers and magazines h.

Other_____.

G. Remember the Sabbath day to keep it holy:

a. No b. Sometimes c. Yes

- | | | | |
|---------------------------------------------------------------------|---|---|---|
| 1. Attend the small group meeting on Friday evening. | a | b | c |
| 2. Go to church for Sabbath School and divine worship. | a | b | c |
| 3. Usually miss the Sabbath school, only attend the divine worship. | a | b | c |

- | | |
|--------------------------------------------------------------------------------------------|-----------|
| 4. Attend the church potluck fellowship after the divine service. | a b c |
| 5. Do visitation and share the gospel with others. | a b c |
| 6. Nap for an hour or so. | a b c |
| 7. Take a nature walk with the family at evening. | a b c |
| 8. Study the Bible and read the Sabbath School Quarterly or religious books. | a b c |
| 9. Due to my work or business, I seldom attend the worship and the activity of the church. | a b c |

* This survey was adapted from:

John D. Riggs, "Nurturing Sabbath Observance in the Lawrenceburg and Pulaski, Tennessee, Seventh-day Adventist Churches" (D.Min. dissertation, Andrews University, 1993), 252-254.

Robert Norman Randall, "The Development and Implementation of a Marriage Support Group and Its Evaluation Using the DAS in the Thousand Oaks Seventh-day Adventist Church" (D.Min. dissertation, Andrews University, 1997), 162-169.

Jorge E. Rica, "A Seminar on the Dynamics, Prevention, and Legal Implications of Clergy Sexual Misconduct" (D.Min. dissertation, Andrews University, 1997), 169-173.

APPENDIX B

THE RESULTS OF THE SURVEY

The Results of the Survey

A. The background and status of the respondents:

1. Gender : a. Male 47.2% b. Female 52.8%
2. Age groups: a. 19 or under 0% b. 20 - 35 10.2% c. 36 - 50 35.2%
d. 51-65 25.9% e. Over 65 28.7%
3. Number of years of membership in the Seventh-day Adventist Church:
a. 0-1 3.7% b. 1-10 17.6% c. 11-20 16.7% d. 21-30 19.4% e. 31-40
13.9% f. 41-50 11.1% g. 51-60 10.2% h. 61-70 4.6% i. 71-80 2.8%. The
average membership is 30.7 years.
4. Highest level of formal education that they reached: Primary 2.8%
High School 24.1% BA 49.1% Professional 13% MA 6.5% Doctorate
4.6%.
5. Annual income: a. Below \$10,000 12% b. 10,000 - 15,000 10.2%
c. 15,000 - 25,000 21.3% d. 25,000 - 35,000 15.7% e. 35,000 - 48,000
10.2%
f. 48,000 - 65,000 6.5% g. 65,000 - 75,000 12.6% h. Over 75,000 11.5%
6. Present marital status: a. Married for the first time 79.6% b. Married for the
second time 5.6% c. Divorced 7.4% d. Separated 2.8% e. Married for the
third time 0.9% f. Spouse passed away 3.7%

7. Length of their marriage to the present spouse:
 - a. 1-19 years 30.6% b. 20-25 years 11.1% c. 26-35 years 21.3% d. 36-50 years 18.5% e. 50-64 years 18.5%
8. Religion of the married spouse: a. A Seventh-day Adventist 78.7% b. Catholic 2.8% c. Christian (Protestant) 6.5% d. Buddhist 4.6% e. Adherent of Chinese Traditional Religion 5.6% f. Atheist 1.9% g. Other 0%
9. Age at the time of first marriage: a. 16-20 years 4.6% b. 21-25 years 38% c. 26-29 years 36.1% d. 30-40 years 17.6% e. 40-50 years 3.7% f. Over 50 years 0%
10. Frequency of church attendance: a. Every week 89.8% b. 2 - 3 times a month 9.3% c. Once every month 0% d. Seldom 0% e. Rarely 0.9%
11. Hours spent watching TV/Video daily: a. No TV/Video 4.6% b. Below 1 hour 38.9% c. 1 - 2 hours 32.4% d. 2-3 hours 17.6% e. 3 - 4 hours 2.8% f. 4 - 5 hours 1.9% g. Over 5 hours 1.9%

B. The opinion and status of the marriage

Scale: a. Strongly disagree b. Disagree c. Unknown d. Agree e. Strongly agree

1. Intimacy and love are necessary ingredients of a durable marriage.
 - a. 0% b. 0.9% c. 3.7% d. 33.3% e. 62%
2. One's spouse must know that he or she is the most important person to the other person. We respect and honor each other.

- a. 0% b. 0% c. 0% d. 30.6% e. 69.4%
3. Without commitment the marriage cannot last.
- a. 0% b. 0.9% c. 1.9% d. 32.4% e. 64.8%
4. Since no one is perfect, there is always a need to forgive.
- a. 0% b. 0% c. 0% d. 34.3% e. 65.7%
5. If you forgive your spouse, your spouse is much more likely to forgive you.
- a. 0.8% b. 0% c. 7.4% d. 35.2% e. 57.4%
6. You are satisfied with your marriage now.
- a. 0.9% b. 6.5% c. 4.6% d. 40.9% e. 47.1%
7. Communication skills are important in marital satisfaction.
- a. 0% b. 0% c. 3.7% d. 28.7% e. 67.6%
8. Marriages have their ups and downs, but God can use both the ups and
downs for your marital growth.
- a. 0% b. 0% c. 7.4% d. 38% e. 54.6%
9. Forgiveness is no substitute for changed behavior, but it is always the
first step toward changed behavior.
- a. 0% b. 3.7% c. 1.9% d. 60.2% e. 34.3%
10. In order to end an argument, you usually give up quickly.
- a. 1.9% b. 9.3% c. 13% d. 52.8% e. 23.1%
11. I am happy about my marital duties and privileges.
- a. 0.9% b. 5.1% c. 11.2% d. 50.0% e. 32.4%

12. I am satisfied with my family financial income.
- a. 0.9% b. 2.8% c. 9.3% d. 59.3% e. 27.8%
13. Sometimes I feel my partner does not understand me.
- a. 1.9% b. 16.7% c. 15.7% d. 50% e. 15.7%
14. I am are happy about how we resolve disagreements and conflicts.
- a. 5.6% b. 13% c. 17.6% d. 53.7% e. 10.2%
15. I am happy about the way we make financial decisions.
- a. 0.9% b. 12% c. 4.6% d. 62% e. 20.4%
16. I am happy with the way we manage the time we spend on holiday together.
- a. 0.9% b. 7.4% c. 8.3% d. 49.1% e. 34.3%
17. I am pleased about how we relate sexually.
- a. 0.9% b. 5.6% c. 16.7% d. 53.7% e. 23.1%
18. I am satisfied with the way I handle conflict.
- a. 5.6% b. 7.4% c. 17.6% d. 52.8% e. 16.7%
19. I am satisfied about my relationship with my parents.
- a. 0% b. 2.8% c. 9.3% d. 50% e. 38%
20. I am satisfied about my relationship with my in-laws.
- a. 1.9% b. 3.7% c. 10.2% d. 61.1% e. 23.1%
21. I feel good about how I practice my religious beliefs.
- a. 0.9% b. 12% c. 10.2% d. 58.3% e. 18.5%
22. I felt happy early in my married life, but now my happiness is declining.

a. 16.7% b. 46.6% c. 11.1% d. 19.4% e. 6.2%

23. I am satisfied with my work or occupation.

a. 4.6% b. 8.3% c. 9.3% d. 55.6% e. 22.2%

24. If I had my life to live over, I think I would:

a. Marry the same person 70.4% b. Marry a different person 19.4%

c. Not marry at all 10.2%

C. This section contains statements about religious experience.

Scale: a. No b. Seldom c. Sometime d. Very often e. Yes

1. I pray daily because I find communication with God satisfying .

a. 0% b. 3.7% c. 8.3% d. 33.3% e. 54.6%

2. I keep the Sabbath and attend church worship because one is supposed to go.

a. 0% b. 2.8% c. 4.6% d. 31.5% e. 61.1%

3. It is very important for true Christians to believe that the Bible is the word of
God and obey its teaching.

a. 0% b. 0% c. 1.9% d. 12% e. 86.1%

4. I study the Bible daily because by doing so I learn to build my faith.

a. 1.9% b. 4.6% c. 7.4% d. 37% e. 49.1%

5. I keep the ten commandments of God, for this is the duty of a Christian.

a. 0% b. 0.9% c. 4.6% d. 14.8% e. 79.6%

6. I share the gospel with others.

a. 0.9% b. 2.8% c. 17.6% d. 42.6% e. 36.1%

7. I walk with Christ daily and seek God's will because Christ is coming soon.

a. 0.9% b. 1.6% c. 9.5% d. 40.5% e. 47.5%

8. I do not go to immoral sites, because this will cause me to fall into temptation.

a. 0.9% b. 0% c. 2.8% d. 25% e. 71.3%

D. Please indicate the strength of your agreement or disagreement with each statement .

Scale: a. Strongly disagree b. Disagree c. Unknown d. Agree e. Strongly agree

1. Abortion is never an option for Christians.

a. 6.5% b. 18.5% c. 22.2% d. 28.7% e. 24.1%

2. Sexual intercourse between two unmarried persons is not wrong if they really love one another.

a. 50% b. 36.1% c. 5.6% d. 3.7% e. 4.6%

3. The present position of the Adventist Church on divorce needs revision.

a. 11.1% b. 16.7% c. 37% d. 25% e. 10.1%

4. Husbands and wives should be encouraged to plan their families through birth control.

a. 1.9% b. 2.8% c. 14.8% d. 37% e. 43.5%

5. The sexual act in marriage should be an expression of love and spiritual intimacy.

a. 0% b. 2.8% c. 5.6% d. 43.5% e. 48.1%

6. Remarriage after a divorce should be allowed only for persons whose former spouses have committed adultery or died.

a. 50% b. 27.8% c. 3.7% d. 12% e. 6.5%

7. It is wrong for a married person to have a sexual relationship with someone other than his/her spouse.

a. 0.9% b. 1.9% c. 0.9% d. 24.1% e. 72.2%

8. Abortion is wrong except in cases of rape, incest, and when the mother's life is in danger.

a. 2.8% b. 5.6% c. 11.1% d. 45.4% e. 35.2%

E. Subjective and emotional aspects of the spouse's relationship:

1. All other things being equal, who makes the decisions in your family? (Circle one only)

a. The husband 19.4% b. The wife 2.8% c. Both spouses 63.9% d. By family council, including the children 11.1% e. Others 2.8%

2. Which of the following areas have produced conflicts in your relationship? (Circle as many as apply)

- a. Gambling 6.5% b. Money/income 15.7% c. Love affair/ Adultery 9.3%
- d. Jealousy toward a third person 2.8% e. Alcohol and smoking 5.1%
- f. Physical abuse 3.2% g. Bad habit 27.8% h. Sex 4.2% i. Lack of respect 22.7% j. Character/interest different 48.7% k. Other (please specify) 6.5%
3. Other areas of conflict in marriage and family: (Circle as many as apply)
- a. Religion 11.1% b. Education 3.1% c. In-laws 13.9% d. Different opinions cause quarrels 56.5% e. Mental cruelty 3.2% f. Food, care of the home 5.6%
- g. Nagging, continuous faultfinding and complaining 23.1% h. Recreation, hobbies, television, etc 12% i. Refuse to support financially 8.3% j. Work or employment of self or spouse 6.5% k. Disciplining the children 19.4% l.
- Other
- (please specify) 5.6%
4. What is the major problem that caused your marriage to end up in divorce?
- (Only for divorcee)
- No response.

F. Home atmosphere--prevailing climate in your home:

1. How often do you have family worship?
- a. Regular daily family worship 13.9% b. Sometime we have family worship 30.6% c. Worship on Friday evening with the small group 13% d. Rarely 31.5% e. Never have family worship 10.2% f. Other 0.9%

2. Holiday, birthdays and anniversaries: (Circle as many as apply)

- a. Observe wedding anniversaries 14.8% b. Celebrate birthdays 29.6%
 c. Celebrate those events with religious significance, such as Christmas, Easter, Thanksgiving, etc. 18.5% d. All of the above 28.7% e. Seldom 8.3% f. Never celebrate any special occasion 0% g. Other 0%

3. What do you do on vacations? (Circle as many as apply)

- a. Seldom go on vacation 9.3% b. We go to resorts, such as beach, lakes, etc., with accent on sports 14.8% c. We go to travel 26.9% d. Visit friends or relatives and join in whatever they do 29.6% e. Go camping with friends/members 11.1% f. Go abroad or else visit cultural and historical sites 16.7% g. Read books, newspapers and magazines 32.4% h. Other 2.8%

G. Remember the Sabbath day to keep it holy:

Scale: a. No b. Sometimes c. Yes

1. Attend the small group meeting on Friday evening.

- a. 30.6% b. 38.9% c. 30.6%

2. Go to church for Sabbath School and divine worship.

- a. 2.8% b. 5.6% c. 91.7%

3. Usually miss the Sabbath school, only attend the divine worship.

- a. 62% b. 27.8% c. 10.2%

4. Attend the church potluck fellowship after the divine service.

a. 6.5% b. 20.4% c. 73.1%

5. Do visitation and share the gospel with others.

a. 16.7% b. 57.4% c. 25.9%

6. Nap for an hour or so.

a. 27.8% b. 50% c. 22.2%

7. Take a nature walk with the family at evening.

a. 21.3% b. 54.6% c. 24.1%

8. Study the Bible and read the Sabbath School Quarterly or religious books.

a. 6.5% b. 36.1% c. 57.4%

9. Due to your work or business, you seldom attend the worship and the activity of the church.

a. 82.4% b. 15.7% c. 1.9%

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Personal Background

Name	John Kam-Hong Lee
Date of Birth	July 14, 1943
Place of Birth	Batu Arang, Selangor, Malaysia
Ordination	February 14, 1976

Education Background

2005	Doctor of Ministry in World Mission Andrews University, Berrien Springs, Michigan, USA
1993-96	Master of Divinity Andrews University, Berrien Springs, Michigan, USA
1983-84	Master of Art in Pastoral Ministry Far East Theological Seminary, Manila, Philippines
1968-72	Bachelor of Theology Hong Kong Adventist College Clear Water Bay, Hong Kong
1958-63	High School Diploma/Certification Chinese High School, Kuala Lumpur, Malaysia

Ministerial Experiences

1999-03	Pastor of the Toronto Chinese Seventh-day Adventist Church for the Ontario Conference in Canada
1995-99	Volunteer pastor for Berrien Spring Chinese Company for Andrews University students
1993-01	Wrote and published two spiritual Chinese Books, and three Chinese magazines. Speaker of 100 Chinese sermons Radio broadcasted via short wave to Mainland China
1988-93	Pastor of Kuala Lumpur Chinese Church, Malaysia and Petaling Jaya Chinese Church, Petaling Jaya, Malaysia
1981-87	Pastor of Pontian Chinese Church, Pontian, West Malaysia
1975-80	Pastor of Penang Chinese Church, Penang, West Malaysia
1972-74	Pastoral Internship, Sarawak, East Malaysia
1964-68	Advertising in Art and Design, Kuala Lumpur, Malaysia